

# Four Sermons

upon the seuen chiefe vertues, or principall effectes of  
Faith, and the doctrine of election : wherein every man may  
learne, whether he be Gods  
childe or no.

Breached at Malden in Essex  
by Master George Gifford, pen-  
ned from his mouth, and cor-  
rected and given to the  
Comunitie of Sussex, for  
a Newyeres gift.

*James, 2. 18.*

Shewe me thy faith by thy  
workes.

Imprinted at Lon-  
don for Tobie Cooke at  
the Tylers head in Paules  
Churchyard, 1582.



In

To the right honorable  
and my very good Lady, the Lady  
Frauncis, Countesse of Sussex, R. I. her  
most humble and faithfull servant in  
Christ, wisheth all health and  
godlinesse, long to continue  
*with increase of virtue  
and reads in religion.*



Hauc long time wi-  
shed (Right Hono-  
rable) that I might  
in some sort be able,  
if not to recōpence  
which in deed I shal  
neuer, yet at the least to shewe some  
token of a grateful minde, for all the  
ancient kindness, & louing fauour,  
which I haue found at your hands:  
this hath caused mee to foreſlip no  
occasiō, wherby I might haue som-  
what to present you withall, which  
might tend to your soules health: for  
concerning the thinges which per-  
taine to the body, as honours, digni-

# The Epistle

ties and riches, the high Lorde of  
Lords hath giuen you so much, that  
though I woulde never so faine, yet  
I cannot benefite you in them: ha-  
ving therefore of late a kinsman at  
home with me, who being, some-  
what of a readie hande, hath taken  
from the mouth of our Preacher,  
certaine of the Sermons which hee  
hath preached, whiche beeing  
againe overseene and corrected, I  
thought it my dutie, to offer them  
vnto your honor, as a taste of those  
fruites wherewith the Lorde doth  
feede vs in the Countrie. Beeing a  
great deale the more bold to doe it,  
because I know they bee such as ye  
haue long time shewed a loue to  
taste of: & I trust these shal also come  
vnto you as ripe and timely fruites  
of pleasant and delightsome taste, al-  
though they be set before you in no  
golden or siluer plate, but as it were

in

## Dedicatore.

in a woodden platter: for the holie  
Apostle Saint Paule saith, that this  
treasure is brought in earthen ves-  
sels. I beseech your honour there-  
fore to accept of my poore good  
will, and to take this my small gifte  
in good part: which nothing doub-  
ting of, I pray God to multiplic his  
blessings and graces vpon you, to his  
glorie, and your euerlasting com-  
fort. Amen.

*Your honours in Christ,*

Richard Iosua Senior.



# To the godly Reader.



Considering that for a Christian, being sicke in soule, and desiring to bee made sounde, sorrowfull in spirit, & crasing comfort, unquiet in minde, and seeking to be at rest, wounded in conscience, and woulde bee in safetie, tormented in thought, and longeth for releife, having offended God, and therefor is punished, visited with affliction, and faine would be deliuered, there is no other salue but the worde of God: And knowing also, that it is the dutie of every good christian in his calling to seeke, and thirst after the advancement, and increase of the kingdome of Christ, & the ouerthrowe & utter confusion of blindnesse, errour, popery, superstition, and to bee short, of all the power of Antichrist: I haue thought it my dutie the rather ( Gentle Reader ) to request here unto, by sundrie godly men my friends, the Preacher hereof to publish this booke containing sundrie points of doctrine tending to the comfort of the godly, & the assurance

of

## To the Reader.

of their salvation: as also divers confutations of sects and heresies, which to him that readerth it with a well disposed minde, shall be no lesse profitable, then it is briefe. Marke not at the shortnesse of it: the cause whereof is this, that the repetition in the beginning of eu'ry sermon, to avoid tediousnesse, is omitted. Looke not for (I pray thee) finesse of speeche, or eloquence in the reading hereof: but may the matter deepe-ly, and applie it to thy selfe effectually, that thou mayest reape profit hereout, to thy soules health, and comfort, the which God graunt thee, for his Sonne Iesus Christ his sake. Amen.

*Thine in Christ,*  
Richard Iosua Iunior.

# தேவதாஸ

தேவதாஸ என்கிற நெடுஞ்செழுதல் முறை என்கிற பொருள் தேவதாஸம் என்று அழைகிறோம். தேவதாஸம் என்கிற பொருளை வெளியிடுவதற்கு தேவதாஸம் என்கிற பெயர் போன்ற பெயர் என்று அழைகிறோம். தேவதாஸம் என்கிற பொருளை வெளியிடுவதற்கு தேவதாஸம் என்கிற பெயர் போன்ற பெயர் என்று அழைகிறோம். தேவதாஸம் என்கிற பொருளை வெளியிடுவதற்கு தேவதாஸம் என்கிற பெயர் போன்ற பெயர் என்று அழைகிறோம்.

தேவதாஸ என்கிற  
பொருளை வெளியிடுவதற்கு

The first Sermon vpon the  
 first Chapter of the second Epistle  
 to the Corinthishians of Sains Peter. // Anno 1580  
 Simon Peter a servante and an Apostol  
 of Christe, to you which  
 Ie thinke haue obtained the precious faith  
 trueth I think vs by the righteousness of our  
 very God and Saviour Iesu Christe, v  
 adiuuance & peace be multiplied vnto you,  
 in soothereing the acknowledging of god  
 continuall and of our Lord Iesu Christe  
 alioe appearing as his diuine power hath  
 shewen unto vs all things sharper  
 then the eye can see. vnde the  
 . It strengtheneth the acknowledging of  
 certeintie that hath vnto us vnto  
 sheweth vnd vertue. vnde  
 whereby most great and pretious  
 promises are given vnto vs, that  
 by them yee shoulde bee partakers  
 of the diuine nature, in that yee  
 shoulde flee the corruption which is in the  
 world through lust. vnde  
 vniuersall yee may it w as w disting  
 be shewen before

I      *The first Scrison.*

Before we beginne to handle or intreate  
of the wordes of this text, it shall not  
be amisse to note to whom & when this  
Epistle was written. Concerning the first  
of these, it appeareth by the third chap.  
and 1. ver. that it was written vnto the  
same that the former Epistle was. For  
thus he speaketh. This second Epistle I  
write vnto you, beloued, in which I stirre  
vp your sincere minde, by putting you  
in remembrance : now these were the  
Iewes which were scattered abroade in  
the dispersio through diuers countries,  
as it is expressed in the first chap. of the  
former Epistle: for the Iewes were spe-  
cially his charge, as the care of the Gen-  
tiles was committed vnto Paul. Galatians  
the 2. chapter, 7. and 8. verses. The  
wordes are these : when they sawe that  
the Gospell of the vncircumcision was  
committed to mee, as the Gospell ouer  
the circumcision was vnto Peter: for he  
was mightie by Peter in the Apostlship,  
ouer the circumcision, was also mightie  
by me towards the Gentiles. For the 2.  
this Epistic was written by Peter in his  
extreme age, when he had euuen finished  
his

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his course, and was readie to lay downe his tabernacle, as he speaketh here in the 14. ver. As for the occasions which moued him to write, they shall appeare in the particular handling of the matters.

I. Now let vs come to the wordes of the text, the 1. ver. hath two members; In the former he setteth foorth his own dignitie, that he is not only a seruant of God, but a principall seruant, and one which commeth vnto them as the Ambassador of god, to the end they might knowe that they had to doe with God, and not with men, and so submit themselves to the doctrine & message which he brought; for whatsoever God spake by the Apostles, he so guided their tong & pen by his spirite, that nothing which they spake or wrote, was their own, but altogether his. In the second member, he setteth forth the dignitie which chosed to whom he wch had with himselfe: in these wordes, To zho for which have obteyned this precious fauour wth vs: as if he should say, although I be above you in the apostolike dignitie and function, yet you are equal with me & with the rest of

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the Apostles in the chiefe and principall dignitie, & in that wherein all happiness doth consist, euē our precious faith. Here it may bee demanded, howe Saint Peter can ascribe vnto them a faith equall or like precious with his owne, seing he did so farre excell them in giftes and graces, as in knowledge, & strength of faith. The answer is easie inough, namely, that this comparison is not made in the measure & quantity of faith, for therin some haue excelled others farre, because God doth not giue his gifts to all alike: but in the effect, which is the apprehending of Christ with al his merits, which the weak faith doth as wel as the strong, and therefore in this respect is equally precious. This I speake, not to make any slauishfull, when as the Scriptures do pricke vs forwarde so much to serke increase of faith, but for the comfort and hartening of the weake, which seeing their infirmitie and weakness of faith, if it were not for this which the Apostle speaketh, might doubt whether they were partakers of the same happiness with them now hearing this; they

adū

may

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may be wel assured, although their faith should be but as a grain of mustardseed, yet if it bee true faith, it coupleth them to Christe, and maketh them partakers of redemption, to haue their sinnes washed away in his blood of ritecousnes, to be couered with his obediēce of life, to be heires of the kingdome of glorie, as wel as the faith of Peter, or any other. Vnto this is also ioyned that wherin the stablenes of this their faith doth stande, as vpon a sure foundation, euē the ritecousnesse of God and of our Sauiour Iesus Christe. And indeede the building of faith is so waightie, and the frame so heauie, that it can stande vpon no other foundation but this, that is to say, the ritecousnesse, faulſenesse, or truthe of God which cannot lie. For if we would perswade a man to beleue by this reaſon, that the thing which wee speake, is that which hath been caught by diuers men of great learning & singular godlines: yet because we know that al men are lyers, except wee bee ſure ſhat the things which they ſpeak, be thofe which God hath ſpoken, wee ſhall ſtill waue,

A 3

and

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and our faith shalbe no faith, which as  
none can rest in the authoritie of God,  
and not of men.

2. The seconde verse conteineth his  
salutation, even that which is common  
to him with Paul & the other Apostles;  
wishing grace and peace, to those vnto  
whom they write. And this they do, be-  
cause it is the chiefe scope and principal  
ende of their ministerie, to bring men a-  
gaine into Gods fauour, & to be recon-  
ciled vnto him. Of this thing speaketh  
S. Paul, 2. Cor. 5 chap. ver. 18. saying. All  
things are of God which hath reconciled  
vs to himself by Iesus Christ. And hath  
giuen vnto vs the ministerie of reconcili-  
ation, for God was in Christe and re-  
conciled the worlde to himselfe, not im-  
puting their sinnes vnto them, and hath  
committed to vs the word of reconcili-  
ation. Now the are we Ambassadors for  
Christ, as though God did beseeche you  
through vs, wee pray you in Christe his  
steede, that you bee reconciled to God.  
This beeing the chiefe end of their tra-  
velling, causeth them so earnestly to wish it  
for the people ; and to bee so serious,

not

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not only in teaching thereto this generallie, but also pointing unto it were with the finger, the way to the same; and that not onelie in their doctrine, but also in their liues. Whosoever digtesth or casteth his eyes aside from this marke ende of his ministerie, ceaseth to bee the Minister of Christe. As for example, if he preach the Gospell to purchase renowne, estimation, wealth of ease, to himselfe, and not to seeke this reconciliation betweene God and men; and to haue grace and peace multiplied vppon them, he may wel sometimes preach the truth, but not truly. 23.13.157

Likewise, those parents whiche set foorth their children to learning, with this minde: My sonne shall haue an easie and merie life, hee shal get some livinges, promotions, & dignities in the Church: do lay a corrupt and rotten foundation, & haue not learned this doctrine of the Apostle; and therefore the building followes agreeably: for the most, whē they come to haue learning, not forgetting this lesson which they learned of their fathers, do become greedie catchers of

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benefices and promotions, rather then  
carefull feeders of the flocke of Christ.  
But here it may be objected, how the A-  
postle can wist that grace which is the  
free fauour of God, should be multipli-  
ed vpon them, seeing that Gods loue &  
fauor doth not increase nor diminishe,  
but hee loueth and fauoureth alwayes  
alike, being subiect to no alteration or  
change. This may wel be answered, that  
Sainte Peter doeth not speake here of  
grace, as it is in it selfe in God towardes  
me; but of their feeling the same, which  
groweth by degrees from leesse to grea-  
ter, and because it is a thing so precibus,  
the Apostle wisheth that it may be mul-  
tiplied vpon them. Hee expresseth the  
meane to be the knowledge & acknow-  
ledging of God, and of Iesus Christ our  
Lord.

ode 3. According as his divine power hath  
given unto us all things that pertaine unto  
infinite godlines, through the acknowledging  
of him that hath called us unto glory and  
eternall honours, vndeirdlye no less then  
to 270. This is fitly ioyned to the former  
as declared. ¶ A

verse,

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verse, to sheweth the abundance of grace and peace is not without cause required at our handes, as if the Apostle shoulde say, You are not to content nor to satisfie your selues with a scant mea-sure of Gods giftes and graces, seeing that there is offred vnto you, & set forth in Christ, vnto whom you may resort as to a storehouse fully furnished with all treasures, all things which pertain to life and godlinesse.

Secondly, we haue to obserue in this verse, when hee saith that all thinges are giuen vnto vs by his divine power, that here is nothing left in the worke of our salvation vnto our selues, so that it must needes follow, that these which defend free will, doe not speake with the same spirite whiche the Apostle doth here. For setting forth a contrary doctrine to this it must needes proceed from a contrary spirite. The Apostle doth not say heere, that all those thinges which wee want, through the weakenesse of our nature, shalbe supplied, but to shewe that there is nothing in vs at all, but that wee are quite stript of all things which pertaine

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to life and godlinesse, Hee speaketh not of repairing or helping in some parte, but of a whole and free-gift in euerie parte; when he saith whithout exception that all things are giuen vnto vs by the divine power, which pertaine vnto life, and godlines: and so this doctrine doth chalenge all the praise and glory of our saluation to God alone.

Thirdly, it may be demanded why the Apostle shoulde say that all things are giuen vnto vs by the divine power or Godhead of our Saviour Christe, when it is manifest that wee fetche all things from his manhood: and therefore hee saith in the 6. chap. of S. John, verse 46. I am the bread of life: and againe in the 54. verse of that same chapter, Hee that eateth my flesh, and drinketh my blood I will raise him vp in the last day: For my fleshe is meate indeede, and my blood is drinke indeed: by this it is manifest, that life is given vnto the worlde, by the manhood of Christe. The answere is easie, that Christe in his manhoode is a creature, and therefore hath nothing of his owne, but whatsoeuer

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ueris in him, as to bee the life of the worlde, and the light of men,: and to haue in him al the treasures of wisdom: This commeth from the diuine nature, which dwelleth in him bodily, as Saint Paule speaketh. Nowe the cause why all thele are put into the manhoode of Christe, is that from thence wee maye bee partakers of them : for so long as they haue residence onely in God, wee are so farre removed from him that by no meanes wee can approche or come neere vnto him to drawe out of him any drop of the same. Therefore though all things bee giuen vs by this meanes, that G O D hath put them into the fleshe of Christ, and so is come downe neere vnto vs, that wee may lay fast hold of him : yet neverthelesse because the proprietie of them remaineth still in the diuine nature, the gifte of them is heere ascribed vnto the power thereof.

Fourthly, we are to note in this verfe, that the Apostle dooth briefly set downe the ende and summe of religion, and of all these gifthes; when he saith

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faith, which pertaine to life and godli-  
nesse : for in these two wordes, vnto  
which the other two do answere, which  
are set downe in the latter ende of the  
verse, glorie and vertue, all those giftes  
are contained . For that which hee  
expressed first by life, heere by glorie,  
that which before he called godlinesse,  
here he calleth vertue: they are as much  
as to say, eternall felicitie, and life with  
glorie, and the way which we must passe  
through to the same, which is godlines  
and vertue . Here we are to take great  
heede, that wee doe not seuer or sunder  
those thinges which the Lorde himselfe  
hath so nearely coupled and linked to-  
gether. And this admonition is so much  
the more necessarie , because there are  
very many carnall professors and beastly  
abusers of christianity, which doe seeme  
very willingly and gladly to imbrace the  
promises of the Gospell , concerning  
redemption and eternall life purchased  
in Christ Iesus : and they make great  
boast that they looke for their parte in  
the same as well as any other, & yet they  
looke nothing at al to this godlines and  
vertue,

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virtue, through which we most passe unto it, for God hath not called vs, but as hee saith heere, to glorie and vertue, so that whom soever the Lorde hath called to know him aright, and so to be made heires of eternall glorie, he hath also garnished them with vertues and graces of the spirite of sanctification. Untill such time therefore, as there shall rise vp a new Peter, which with contrary pen shal write a newe and contrary gospell, these men shal never assure them selues, nor yet perswade others that they shal euer come to the kingdome of God, seeing they goe a quite contrarie way.

4. Wherby most great and precious promises are given vnto vs, &c. Now hee sheweth by what meanes or by what instruments the divine pownder doeth bestow these giftes vpon vs, and the same are as hee calleth them, most great and precious promises which are giuen vnto vs, whereby we are called to glorie and vertue; as hee speakest in the former verse: these are called most great & precious, because the things which are offered vnto vs in the gospel of Christ, for greatness

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greatnes & dignity are incōpatable. For what cā we secke out to match with this that here is offered vnto vs: namely the remission of our sins in the blood of his sonne, deliverance & freedom from the thraldom of satan & power of darknes, that of damned creatures & children of his wrath, he hath giué vs this high dignitie to be his sonnes & daughters: & as S. John saith, Reue.1. Christ hath washed vs in his blood, and made vs kinges and priests to god his father: what a change is this, from the lowest misery, eue in the gulf of hel, to be lifted vp, to the highest dignitie, to be glorified with God in the kingdō of heaven? Because therfore these things are the greatest & most honorabile, S. Peter calleth the promises of the gospel, most great & ptecious. But wherfore doeth the apostle a. tribe all to the doctrine of the gospel: for whē he saith, that by these we are made partakers of the divine nature, hee includeth all, because it is by the gospel that we are called home to the Lord: for although hee settē his will vnto vs in his law, yet therin hee sheweth him selfe none otherwise vnto

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unto vs, but as a severe iudge, we can see nothing therin, but the dreadful curse, & vengeance of eternall fire: his brightness appeareth therein, but we be not able to beholde the same, but are daised with the sight therof, amazed & confounded so that we cannot but runne from him, because there is nothing but that which is terrible. Contrariwise, in the Gospel, he hath revealed himselfe in the face of his sonne, where hee sheweth an exceeding glory, but with such fatherly loue, & pitié, such abundance of mercie, and sweete allurement, by which he calleth vs and draweth vs to himselfe: that here wee are able to looke vpon him with open face, and heere his countenance is so chearefull, that the soule which hath once, with the eye of faith scene but a glimse thereof, is so inflamed and rauished with desire of a nearer and fuller sight, that it can never bee satisfied. For this cause Saint Paule making comparison betweene the ministerie of the Lawe and the ministerie of the Gospell. 2. Corinthians, 3. Tertius that the ministratiōn of death, and the letter  
which

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which killeth: and this the ministration  
of the spirit which giueth life. Which by  
the way also is to bee obserued, because  
there be among vs at this day many fra-  
zike braines, namely those of the Family  
of loue, which call the true & sound in-  
terpreting of the word, the literal sense,  
or the letter which killeth, & their owne  
grossie and foolish allegories the spirites  
not knowing that S. Peteb speakeith of  
the difference betweene the Lawe, and  
the Gospel. Here also appeareth of what  
price and dignitie the gospel is: for who  
can set foorth the worthinesse of this,  
whiche faith, that by these promises we  
are made partakers of the diuine nature  
we were indeed at the first created after  
the Image of God, and so partakers of  
his nature: but we lost all this with our  
first parents, & in steede thereof we were  
made partakers of the adiochis nature,  
bearing his Image and fulfilling his  
lutes. Nowe by faith in the Gospel,  
this Image is restored and built vp in vs  
againe, whilist we receive the spirite of  
sanctification ioyned with the same. If  
men did know this first, that all happi-  
nesse

permission is to be made partakers of  
the nature of God, & to communicate  
with him: and that that this is wrought  
only by the Gospel: men woulde no[n]o-  
lothesmely despise it, and preferre earthly  
lightnesse,modic, and trifling pleasure  
before it: men shoule not seeke to dis-  
grace & slander it: men woulde not be so  
soone weary in hearing of it, nor think  
every hour to be whilte they bee at it. Fin-  
ally roud, unless they were mad men,  
wouldest abyday drowne almost every  
where, thinke their fures best, as easie  
when it is furthest from them: for who  
wouldest willingly throwe himselfe head-  
long to destruction: who would so play  
the most beastes, as to thrust God from  
them: & refus to bee made partakers of  
his heauenly nature: which al they doe,  
that haue as yet solt no sweetnesse in the  
Gospell, or at least haue so little tasted it  
that it can scarce obtaine colde one at  
their hands. But there needeth somwhat  
to be said vp the phrase of speech which  
S. Petre bleseth, for it is for what hard to  
some, & as it was in old tyme fowly abu-  
sed by heretikes, so is it wickedly at this  
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day perverted by the louely Families; which holding this doctrine that men are deified, and God is hominified, as their language is, meaning that the very essence and substance of God, is transu-  
sed into men, and his substance & theirs mingled together, take great holde of this, that the Apostle saith, wee are made partakers of the divine nature. But you shal see that euery simple man may easilly confute the: if we alise what the nature of an horse is, wil a man answe that he is made of the earth: then a horse and a man are both of one nature, for man is also made of the earth: it is manifest the, that none is so foolish but hee will con-  
fesse, that when we speake of the nature of any thing, we meane not the substance, but the qualities & properties: even so  
in this place we must needs graunt, that by the divine nature in this place is no-  
thing elis ment, but that there should be such a nature and such qualities in men,  
as may carrie a resemblance of the di-  
vine nature: as for example, god is holy,  
wee must bee holy, he is pure, good, iust,  
gracious, bountiful, louing, & mercifull,  
all

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all these and such like must be also in vs: we shal also come to be partakers of life, of glory, of ioye, of happynesse, and e-ternitie, and so in a neerer sorte to bee partakers of the diuine nature. What are all those now the better, which haue so receiuied the precious promises, that their qualities are even as agreeable to the nature of G O D, as light is with darkenesse, or Heauen with Hell, or Christe with Beliall tho Sith so manie shamefull and beastly sinnes, flowen and raigne in them; which are so many partakinges of the Diuellishe nature, let them for shame denye that they haue ought wherein they committinate with G O D, in anye thing sauing a bare profession. Then what is it which maketh a good man? The promises of the Gospell, What is it which bringeth life and saluation? The Gospell. Who are they which haue embrased the promises, &c haue the true and liuely faith? The holy. Who are they whom God hath called to life eternall, to bee those who me hee loueth as children, bearing his Image? The pure and vndeſtained

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in the last clause of this verse he sheweth his meaning very plainly, In that, saith hee yee flee the corruptions which arte in the world through dust, this is the way to bee made partakers of the divine nature, for as corruptionis and filthie defilings the more they cleave vnto vs; the more they separate vs from the Lord, so contrariwise the more a man doeth flee and eschewe them, so much the nearer hee doeth approach vnto God, who is the fountaine of all puritie. We are here to note that S. Peter maketh a corruptiōn and naughtiness in the world to spring out of concupisconce, or as it is vscially translated, lust; where we thus heare first what this concupisconce or lust is, which is heere saide to bee as it were the seate of sinne; and indeede it is the root and fountaine, out of which groweth & floweth al evill that is committed in the world; either in thought, worde, or deede; to be short, this is that which is forbiddē in the tenth comande-  
ment, whē he saith, Thou shalt not covet; yea as so much of it is forbidden there, as pertaineth to the second table, that is

the

*The first Sermon.*

the roote & fountaine of all euil against men, for there is nothing recited in the same last commandement, but towarde men: & when our Sauour Christ setteth foorth the summe of the first table, hee saith it is to loue the Lorde with all the heart, with al the soule, &c. Now whete the whole hart is required, there concupiscentie must needs be forbiddē: But ye wil say, what is it? wherin doth it consist? It is not in deeds, words, nor thoughts, but a more close & inward sicknes, bred as they say, in the bones, the natural blot & spot of originall sinne, which we haue by inheritance, from our first parents, & bring with vs out of our mothers wōb, out of which al euil thoughts & deuises do arise in vs. S. James in the first Chap. of his Epistle maketh it the wombe & mother which conceiueth & bringeth forth sinne: Let no man (saith hee) when he is tempted, say, I am tempted of God, for God cannot be tempted with euill, neither tempteth he any man, but every one is tempted when he is drawne away by his own concupiscentie, & is entised: the lust wheron it hath conceiued, bringeth forth

*The first Sermon.*

sinne, & sinne whē it is finished bringeth forth death. The first thing we haue here to note in this doctrine is this : that all corruptiō is of our selues, not comming from any outward cause : it is true that Satan is an instrument, & as it were the bellowes to stirre and kindle in vs the lustes of sinne, and beareth a very great stroke in the matter: but if it were not for this concupiscentia that is in vs, hee could not bring his matters to passe, the prouocations and allurementes of wicked men , are so many meanes to drive vs and draw vs into sinne, but yet the cause is in our selues. A chiefe point to bee obserued that wee may learne to condemne our selues when wee haue done amisse, and not after the maner of men, which looke when they haue faultered ht wc they may disburthen them-selues, and be discharged of the blame, and therefore they will either cry out of the Diuell, as though hee, as they say, brought them a shame, or els they will say, woc worth such: or suche that euer I knew them, if it had not been for them, I should not haue done thus: The Pro-

phete David when hee had committed  
murther and adultery, being reproduc'd  
by Nathan; although hee knewe right-  
wel that the Dibel was a great furtherer  
in the matter: likewise hee might haue  
thought vpon the fonde dealing of the  
woman, which so indiscretly washed her  
selfe in such a place as others might see  
her: yet hee letteth these goe, and to the  
ende hee may wholy and fully con-  
demne himselfe, he looketh home to the  
welspring of all this foule and beastly  
sinne, and saith, Beholde I was borne  
in wickednesse, and in sinne hath my  
mother conceiued me: as if he shoulde  
say, O Lorde, I can doe secke any way to  
be excused, for all this rebellion against  
thee, is conceiued and bred in mine  
owne corrupt brete, I brought the roots  
of it from my mothers wombe. This is a  
good lesson for vs to learme; for so long  
as wee doe not knowe it, but like partial  
and corrupt judges go about to excuse  
our selues, & to rid our hands of that we  
haue committed, we shal never come to  
any sincere repētāce. Further, weare here  
to obserue in this place that al corruptiō-

comming from this dust; if we wil ke-  
pent indeede, we must begin here; for  
if they bee changed onely in their out-  
wardē deedes and wordes, and this in-  
ward sinnes not healede, they have ga-  
ined nothing, no more then a man which  
would destroy a tree, and doth no more,  
then loppe & shred of certaine boughes  
and twigges, leauing the stumpe and  
rootē behynde: for so long as this doth  
live in them, they may well seeme in the  
eyes of men, to bee very great conuerts,  
as they bee ignorant idiots, and become  
suche as haue gotten some skill and  
knowledge from drunkardes, ruffians,  
adulterers, and suchelike, they become  
sober and modest, and of good behauis-  
our: as this may bee done before men,  
and yet the hart nothing altered before  
God: for there bee many causes which  
may moue men to seeme outwardlye  
to bee godly, when the hearte within  
is fraught with iorthsome lustes, and  
full of frotteh corruptions, whiche makes  
men still altogether abominable be-  
fore God. To bee short therefore a man  
shall never rightly iudgē of him selfe

whether hee haue repented, vntill hee  
ooke to the bottome of this sore, that it  
may be healed. The greatest multitude  
of men, being as blind as beetles in this  
point, imagine that repentaunce is a very  
light & easie thing, which they can haue  
when they list: when a man of wiidome  
faith this, that here lieth so deep a mar-  
ter, that heere be rootes which are hard  
to be pulled vp, hee is moued to bee the  
more carefull, least he deceiue hym selfe.  
Looke therefore every man to his  
thoughts, for by them is the triall made:  
if the thoughts be chaged, & the inward  
desires altered, so that of prophane and  
worldly, they are become holy and hea-  
uenly: then hee may boldly say, I haue a  
newe hearte, and there is a right spirite  
renued in mee, I haue repented, I haue  
not plaid the hypocrite, I feele an up-  
right heart toward God, I feele the cor-  
rupt fountaine stopped, so that the filthy  
matter, and stinking muddle doeth not  
boyle foorth as it did . . . It may also  
bee demanded heere , whenon this  
luste bee not a sinne or a corrupti-  
on but a vaine desire on  
lai.

*The first Sermon.*

on of it selfe, because S. Peter saith, that corruption resteth in it. The place which I alleadged out of the 51. Psalme, doeth prooue it to bee a sinne: also it may bee proued out of the fifti to the Ro.mans, Where Saint Paule proueth that infants haue sinne, because they are subiect to death, which is the reward of sinne, al- though as hee saith, they sinne not after the similitude of the transgression of A- dam. Therefore if wee had none other but this, it were enough to condemne vs, and vtterly to cast vs away . Let vs neuer cease therefore, vntill wee feele a change in our selues, euen in this secrete infection, for otherwise wee shall neuer bee able to flie the corruptions whiche are in the world, or as Saint James spe- keth in the first Chapter of his Epistle, to keepe our selues vnspotted of the worlde, so long as wee carie the corrupt world in our own brest: neither shall our religion be pure, for thus it is faide, if any man among you seemeth religious and refraineth not his tongue, but de- ceiueth his owne hearte, this mans re- ligion is vaine. Pure religion and vnde- filed

*The first Sermon.*

filed before God, even the father is this,  
to visite the fatherlesse and widowes  
in their distresse, and to keepe  
himselfe vnspotted of the  
worlde.



The seconde Sermon upon  
the 5,6, and 7. Yeres.

- 5 Therfore giue en al diligence therunto, joyne moreover vertue with your faith: & with vertue knowledge:
- 6 And with knowledge, temperaunce: and with temperaunce, patience: and with patience godlines:
- 7 And with godlines, brotherly kindenesse: and with brotherly kindnes, loue.

And hereunto giue al diligence, &c.  
He hath declared in the former ver-  
ses, among other chief matters: this one  
especially, to howe great holiness and  
purenesse through sanctification, we be-  
called: which was chiefly expressed in  
these wordes, that by them yee may bee  
made partakers of the diuine nature, in  
that yee flic the corruption which is in  
the worlde through lust: vnto this now  
he ioyneth an exhortation, requiring at  
their handes not only to put to their di-  
ligence, but also, as hee saith, euē all di-  
ligence,

## The second Sermon.

ligence; For this is the greatest and chiefest thing which we are to take after, so there is no quelling in our hands, to give our principal care and studie thereunto; this quietie must easily be graunted, that if we cannot obteine to get the things of this life, which are small in comparsion, vnto those wee put to our diligence; for God will haue it so hee doth, that then of good right, shalke howe much heavenly thing exceedeth in dignitie the earthly, so much am I of the care and diligence bestowes, wedd upon them exceed. Now saf almost are we remoued from this doctrine both in practise and iudgement; for when we see the exceeding travell & paines which they stike not willingly to bestowe, in getting the beggeable raus of this world, either riches or honours; they wil ryde and bulle early and late by night and by day; by sea and by land, winter and sommer, wearinge out their bodies, almost pine and strowe themselves with hunger and beating their braines with as great diligence as can be possible; but when it commeth to these things which S. Peter speaketh, as things of no price, they pass

by

*The second Sermon.*

by them, in such wise, that they are here even as sloithfull and carelesse, as they are diligent in the other. For judgement in this behalfe, if a man talk with these worldly men, they wil shew their minde and opinion, aske them why they bee so careful for these worldly things, their answere is ready; wee shal otherwise come short of them, and go without them: & why do ye not seeke as fast for heauenly things, they be the greatest; they be indeede the greatest, but we commit that to God, wee wil not meddle with that. Thus they shift off the care of godlines, as though god did not require it at their hands: never hearing of this which S. Peter requireth: wee must take heede of this, giuing care to god, who teacheth vs this lesson by the holy Apostles: for if we let this passe, we are most miserable: here also when wee are warned to give al diligence, appeareth plainly howe harde a thing it is to flic from corrupt lustes: for if it were an easie thing to be done less diligence might serue: but sinne cleaueth neare and sticketh fast in vs, & is not easily shaken of: it is deepeley rootēd,

## The second Sermon.

ted, so shal wee digge very deepe, weare sure to leauethe roothes stil behinde, which wil growe & spring againe as fast as before, yea oftentimes seeming to bee dead, they sodiaily reviuue: so that wee are set a wroke while we live heere without any intermission, to be still toyling to pulvp these weedes, the ground is so rank, that in a very short time it will bee wholly ouergrown. Therefore such as despise the meanes which God hath appointed, or use them ouer negligently, must needs haue their heart ouergrown with these stinking weedes of怠慢and ~~contumescence~~: and so if euer there be any good seed in them, as good motions or inclinations to feare God, they stand by and by choked, so that they can bring forth no fruite, or at least no ripe and tonyly fruite.

But heere may be objected, that this agreeth not with the former saying, that the divine power hath giuen vs al things which pertaine to life and godlinessse, either hee ascribeth all to God, and taketh all from vs, heere he seemeth to give somewhat vnto our diligence,

diligence; and so to estable the free will in  
vs. We must answere here that God wot  
keith alijmly & alone striketh the stroke,  
yet he doeth not work in vs; as the car-  
penter or Mason worketh vpon the log  
and the stone, which haue no feeling of  
that which is done vpon them; and ther-  
fore nothing of them is required: but we  
haue a wil in vs & reason, which of them  
selues beeing corrupt, doe nothing but  
hinder this worke, vntill some time as  
god hath fashioned the busynesse; we haue  
appetites & affections in vs, but of them  
selues weare rebells: these he sawed & sub-  
dued: So that this wondrous God in  
vs, is neare without a feeling of it; for his  
mouementes to wil, to desirous, to sorrow, to  
reioyce, & such like, so thare no diligence  
es required; because he woulde in none  
but he doth make them diligent: there  
is still therel that which God doth before  
vpon vs; and ob that which we haue of  
ourselves, By this place alibos are an-  
swered, whiche else would defend their  
selues in this naughtiness and flouth in  
the service of God; after this maner;  
we haue that which God hath given vs,

all

*The second Sermons.*

all men are not alike godlye, euerie man  
cannot doe as you doe: when their own  
heart and conscience doeth tell euyer of  
them the contrary, saying, thou art care-  
lesse, and negligent, thou hast as much as  
thou desirest: for God doth increase all  
gifts and graces in those which vse al di-  
ligence in seeking after him. Let vs learne  
therefore, brethren, to put in practise al  
those thinges which are heare taught, to  
gine greater diligence, and so beate our  
braine more carnally about heauenly  
thinges, then about these earthly, to la-  
bour & trauell more for godlines, then  
for treasures and riches. Which if we do,  
we shall feeke increase of strength to cast  
out corrupt lusts, although not so much  
as faine we would, yet God being true  
wee shall haue so much that wee cannot  
faile nor misse of our desire. It followeth,  
ioyne moreover vertue with your faith,  
&c. Saint Peter knoweth what babes  
we be, how vnable to guide our steppes  
in the pathes of godlines, and that ma-  
keth him not onlie to moove and per-  
suade to godlines, but euen as it were  
taking vs by the hande, and teaching vs

C      howe

*The second Sermon.*

howe to treade every steppe, hec rehearseth particularlye the thinges wherein wee are to trauell, when he saith, loyng moreover with your faith, vertut, with vertue knowledge, with knowledge, temperaunce, with temperaunce, patience, with patience, godlines, and with godlinessse, brotherly kindenesse, and with brotherly kindnesse loue.

Faith heere is set in the first place, unto which all the other must bee ioyned, because without it wee cannot by any meanes please God, it doth iustifie vs before god alone, but yet it doth not go alone, neither is it dead and fruitlesse, for these things do accompany the same. In the next place therefore, he coupleth unto this, vertue, which is generally put for all the frutes of faith, and all the duties of a godly life. These cannot bee wanting, but by and by it must needs follow, that the faith is a dead faith, not able to iustifie vs before God, nor to giue life: it cannot indeede bee rightly termed any other then a shadowe or dumbe picture of faith, whiche may carie some shewe and

*The second Sermon.*

and colour of that which it resembleth. Euen as wee see some painter so skilful, that he can cast such colours in painting fire, that at the first blush it might make a man iudge it to be fire in deede : but if a man holde his hand to it, to feele for some heate, and to make triall by the effectes, a childe will be able to iudge easilly, that it is but a dead image, because the effectes are wanting. Euen so there be very many men, as cunning as any painter, to make a shew of faith, through great bragges and vaunts, that God is their God, & that they al put their whole trust in him, that they looke to be saued as well as the best, yea though but a few, yet they hope to bee of the number of those. Let vs looke therefore that we be not deceived here, let not the outwards appearance beguile vs, but let vs come to the true triall, if there be as much vertue in their life, as there was heate in the forfaide fire, then knowe that it is euen as good a faith, as that is a fire. For yee maye as well separate fire from the heate thereof, as faith from good and

*The second Sermon.*

godly vertues, which are the fruits ther-  
of. What shal then bee saide of all those  
from whom do flow so many filthic sins,  
that scarce at any time doeth appeare in  
them, so much as a shadowe of vertue? they  
cannot deceive any wise man, much  
lesse shall they bee able to deceiue God.  
Let euery one therefore take heede that  
hee deceive not himselfe, to thinke that  
he is richly indued with faith, when hee  
is so poore in vertue, for if the latter a-  
bound, wee are sure the former doth al-  
so abounde. For wee must trie our faith  
by our vertues. Next he willet to ioyn  
knowledge vnto vertue. These three are  
general, faith, vertue, & knowledge, and  
are so lincked together, that they cannot  
be lundered. For faith is not a blind fan-  
tasie whiche man doeth imagine of his  
owne braine, but it is begun in the right  
knowledge of Gods will, and increaseth  
and groweth by the same: it is also the  
rule and square to measure and guide al  
vertue by: for we must not thinke, that  
that is good which seemeth so vnto our  
reason, but that which God in his reuea-  
led will hath called good: vnlesse there-  
fore

The second Sermon.

fore vertue did growe in vs, wee cannot haue it, before wee become skilfull, and haue learned it out of the woerde of God. For this cause the Apostle shewing these excellent meane to increase in godlinesse, sheweth them the way, when hee willeth them to increase in knowledge.

Nowe if wee marke well, what manner of men they were to whome hee wrote, namelye, no babes nor younglinges in the Gospel, for hee saide they had obtained like precious faith with him, and afterwarde in this Chapter hee saith, they did knowe and were stablished in the present truth : wee shall easily perceiue howe this may stop the mouthes of many, which holde blinde errors. First of al of those, which affirme that ignorance is the mother of deuotion, if godlinesse and vertue be the true deuotion, then it must needs folowe, that their doctrine is false and diuelishe, seeing we are charged to ioine vnto our vertue knowledge: it is true if they mean Popishe deuotion, for they coulde ne-

*The second Sermon.*

uer haue kept men in awe, to be zealous  
of their religion; and to seeke for that  
at the handes of men, which God alone  
doeth giue, vnlesse they had kept them  
in blindnesse and ignorance: and there-  
fore they tooke a wise way, to keepe the  
people from knowing the worde, which  
so soone as it brake foorth againe, dis-  
closed all their falsehood and treacherye,  
in so muche that neither good nor bad  
almost, haue any devotion vnto them.  
Secondly of those, which although they  
bee not rancke Papistes, yet haue in  
them still a smacke and sauour of Po-  
pish principles: and therfore like fooles,  
are also enemies vnto knowledge. For  
thus they speake, it were no matter if  
there were lesse preaching, I thinke  
the people bee the worse for it, there  
is knowledge euuen enough, what should  
laye men bee troubled to learne, or to  
seeke for the knowledgē of the Scrip-  
tures let them teade their woorke, and  
ooke to their occupations, and leaue  
to bee quiet, and to deale honestelye  
against these poore blinde beastes, (for  
I may

*The second Sermons.*

I may vse no gentle speeche ) wee are  
to reason out of this place : first that  
all men, knowe they neuer so muche,  
are heare commaunded to increase in  
knowledge, to the ende they may in-  
crease in faith and godlinestie. Second-  
ly, let them consider to what manner  
of menne Saint Peter wrote, namelye,  
to poore and riche men, women and  
children, to al sortes, and to bee short,  
to as manie as woulde haue Faith and  
vertue, and so come to life and glo-  
rye; and therefore as well the poore  
ploughman, as the greate Clarke is  
commanded to increase his knowledge  
out of Gods booke : Thirdlye, they  
muche overshoote them selues, when  
they woulde beare them in hande, that  
knowledge , whiche is the guider of  
virtue, shoulde bee the cause of vice:  
Naye, if wee wipe our eyes, and looke  
better to the matter, wee shall see,  
that there is a floodde of ignorance,  
whiche hath almost over whelmed all,  
and in many whiche seeme to know ve-  
ry muche, if they were sounded to the

*The second Sermon.*

bottome, there should be found in them  
gross ignorance, and palpable darknes; and so indeede the true cause of al foul  
sinnes, which abound at this day among  
vs, and flowe even as a swelling Sea, is  
thewant of true knowledge. This igno-  
raunce hath taken such roote, that all  
they which haue made proofe, will con-  
fesse with mee, that our time is like the  
time of the prophete Elsaie, 28. who ha-  
ving laboured himselfe as it were out of  
breath in teaching, and seeing so  
smal profiting, beeing commaunded of  
the Lorde stul to go to his busynesse, bur-  
steth foorth into these speeches: whom  
shall I teache knowledge? whome shall  
I make for to vnderstande? them that  
are wained from the milke, and drawne  
from the brestes? for precept must bee  
vpon precept, precept vpon precept,  
line vnto line, line vnto line, a litle here,  
and a litle there. And in an other place,  
hee saith, the woordc of the Lorde was  
like a sealed booke, if hee come to ouer,  
saying, Reade this I pray you, he maketh  
answere, I cannot reade, to another that

can

*The second Sermon.*

can reade, hee answereth, I cannot, for it  
is sealed.

Furthermore, let these seely creatures  
learne of this place to bee ashamed of  
that, wherein they seeme after a sorte to  
glorie, when they vse to saye, as they  
thinke in defence of themselues, wee bee  
without skil, wee haue no knowledge,  
wee bee poore honest men, wee haue no  
learning: it is as much as to say, we haue  
no faith, we haue no vertue, wee haue no  
godlinesse: for wee bee plainly taught  
heere that faith, vertue, and knowledge,  
must increase and growe vpp together.  
Let vs al print this lesson deepeley in our  
mindes, that it may driue vs to make  
haste to come out of our ignorance, and  
to seeke space after knowledge. Let vs  
take heede of flattering our selues as  
some other doe, whiche hauing gotten  
some skil, or at leaste thinke that they  
haue sette very light by the publike tea-  
ching of the word, they do excuse them  
selues after this sorte, I thanke God, I am  
not of the ignorant sorte, nor of the  
meaneſt judgement, I know somewhat,

*The second Sermon.*

let them hunte after preaching that  
neede, it is very good for them, as for  
mee, I am sufficiently acquainted with  
the matter alreadie: this kinde of men  
are harde too deale withall, because  
they bee wise in their owne conceite,  
and not in the Lorde, for if they had  
once but euен a little tasted of true know-  
ledge, of the sweetnesse and power ther-  
of, they woulde never haue enough of  
the first sponeful, if they had an healthful  
stomacke, they could never be brought  
so soone to loath, & as it were to vomit  
vp againe, so wholesome sustenaunce.  
But let vs learne heere, that when our  
knowledge is growne to bee never so  
great, because we knowe but in part, and  
we know nothing as we ought to know,  
as Saynte Paule saith, euен then wee are  
to giue all diligence, to ioyne to our  
vertue, knowledge, vniessc when wee  
haue begunne and proceeded so farre,  
wee minde to fal backe againe. This  
place doth plainly set foorth the woful  
and miserable state of those whiche bee  
without teaching, or haue it in so scanty

*The second Sermon.*

a measure, that they come almost to no vnderstanding : they are meerie and thinke all is wel, and thinke themselves best, when they are least dealt withall, but inde judge righteous iudgement, whiche the Lorde by his A postle teacheth vs to iudge, and wee shall see, that their myrrh is nothing els , but a madde laughter, even in the middest of feareful and horrible destruction. Vnto knowledge ioyne temperaunce, &c , Or continence , for so the worde whiche Saint Peter vseth, may be translated. But what doth he meane, hauing bidden vs to ioyne vertue, to faith? Againe as though he had forgotten himself, to ex- preesse certaine severall kindes of vertues, which he wil haue vs to ioyne to the for- mer, when as indeed, the worde Virtue conteineth them al. We may not thinke but that hee is very wel aduised , and that he knoweth with whom he hath to doe, what babes and children wee are which must not haue meat set before vs in grosse to bee our owne Carners, but it must bee mynced too our handes,

wee

*The second Sermon.*

wee must also bee fedde as it were by spoonfuls, For this cause he did not content himselfe to exhort in general vnto vertue, but also to name and pointe vs out certayne chiefe branches, which wee must especially labour about, for vnlesse God shoulde deale with vs in this wise, so vaine are wee, that we should wander and roue, as it were in a wide fielde, and neuer come nigh the mark or at least in looking after some one vertue or other, forget and let goe, the chiefe and principall. For wee see many that can rowle in their mouth the name of vertue and godlinesse, and nothing almost but vertue, vertue, as though they woulde perswade men, that their garden did growe ful of such hearbes, but when wee come to this particular examination, to looke for this vertue and that, in stead of these sweete hearbes, wee shall finde nothinge but stinking weedes. Heere is a great parte of our diligence and wisedome, therefore, that when wee studie for vertue and godlinesse, and when we cal vp on the Lord for gifts, we search out euery part, and branche, least wee be ouer-seene

*The second Sermon.*

seen in some special pointe, and leaste  
while wee seeke to increase one vertue,  
another decay in vs, for that shal come  
to passe, if we cast not our eyes diligently  
on euery side, and so oftentimes wee  
rather loose then gaine, rather go back-  
warde then forwarde. Out of the neglig-  
ence in this point of doctrine, or for  
want of knowledge in it, men grow into  
securitie, & a very little contenteth them,  
yea though it be but euен some shew of  
virtue, and slouthfully they shuffe of the  
matter : a thing greatly to be taken heed  
vnto. Because, out of al question, it is  
that which hath caused diuers forwarde  
men, in continuance of time as it were  
gathering rust, to become slacke : if wee  
haue desire therefore to continue, let vs  
learne to put this lesson in practise. But  
why doth he wil vs to ioyn temperance  
or continence with knowledge, it  
should seeme that he had no regarde of  
anie affinitie in matching these thinges  
together, for temperance is conuerant  
about pleasures and delights : Yes  
verily, wee shal plainly see, that there  
is great cause for which he ioyneth eue,

*The second Sermon.*

by one of these vertues together. And  
first to beginne with this, ye are to note  
that cōtinencie is not conuerstant alone,  
about the delights of the bodie, but al-  
so of the mind; so that in seeking know-  
ledge, which we must doe very eagerly,  
we are to take heede of these extremes  
which are contrary to a continēt mind,  
eyther to bee so wauering , that euery  
puffe do drive vs frō the manifest truthe,  
or els on the other side to be so stiffe, &  
so wilfully wedded to our owne iudge-  
ment, that wee wil stande in defence of  
that which we haue once liked, and not  
admit any reason to the contrarie: both  
these are contrary to a continent mind:  
and both of them enemies to true know-  
ledge. Therefore we are warned heare  
in our diligent searche for knowledge,  
to take heede that when wee haue learn-  
ed the truthe, wee continue stedfast  
and vnmoueable in it, not to bee tossed  
to and fro, as some vNSTABLE mindes are,  
who when they haue beene taught the  
truthe, the least doubt that is raised a-  
gainst it, causeth them by & by to shake,  
and

*The second Sermon.*

& to feare whether they be in the righte  
way or no, also wee must take heede of  
that stiffernesse , which causeth some to  
speake when it were better for them too  
heare: & to be heard aloft, when a lower  
voyce might serue them better: far from  
the counsel of S. Iames who willeth vs to  
be swift to heare, and slow to speake. Let  
vs be sure our knowledge be wel groun-  
ded, before we sette our selues to conti-  
newe in it : least in stede of heaping vp  
golde, wee fil our chests with nothing  
but drosse. Also wee must beware, that  
wee bend our studie for the knowledge  
of these pointes which serue to increase  
godlines, and true edifying. For many  
seeke for knowledge , but their vayne  
braine, doth carie them to seeke after  
curious questions, and too let passe  
those things, which shoulde doe them  
most good : and this is a sore and grie-  
uous sickness in men, as the questions  
they commonly moue, doe shewe. Hee  
addeth, To temperance ioyne patience.  
This also may seeme to bee somewhat  
strange, but if wee looke well vnto it,

wee

*The second Sermons*

we then shal perceiue the meaning more  
plainely : patience is not only requisite  
in those which haue received the profes-  
sion of the Gospel, to beare and endure  
all persecutions & afflictions, which of-  
tentimes are so raging, that (except wee  
haue our hartes wel staied, and seasoned  
with patience) wee shal be driven to for-  
sake, and to forswere our knowledge:  
but also it is very requisite to be wel ar-  
med and fenced with it, when we shal  
haue to do with those which are absurd  
and grosse, and therefore it is as a dag-  
ger to a mans hearte, to heare al their  
blockish reasons against the worde, to  
see howe senselesse they are , when the  
plaine truth is laide before them : Like-  
wise their spiteful raylings, and steering  
mockes, which they will use : their bolde  
abusing of Gods worde, their arrogant  
presumption, which causeth them to  
prattle very fast, euен they knowe not  
what : or else wee shall be hurled hither  
and thither vpon rockes, and make ship-  
wracke of our mildenesse ; and so marre  
and disgrace the good cause, which wee  
haue in hande. For wicked men will  
judge

*The second Sermon.*

udge al to procede of rancour & anger, and ascribe all to choller, and so by this meanes there is procured some dishonor to God: who should greatly be honored if we could meekly (as the Apostle willeth) instrue those which are contrarie minded, proouing if God at any time wil giue them repentaunce, to come out of the snare of the Diuel of whome they be holden captive, to do his wil: & so to stop their mouthes, that they cannot be able to answere. The want of this vertue oftentimes bringeth greate inconuenience, to the conference of brethren, which should bring togither (as it were into one heape) whatsoeuer euery one hath gleaned by himself, that so the one might supply the want of the other: but the impatience of some is such, that great inconuenience doth growe thereby. To conclude this matter, seing troubles are allotted vnto vs, & sufferings for the truthe, & that we are subiect to so manny reproches, railings, taunts, & mocks, at the hands of absurd & evill men, who for ever looketh to walke in the way of knowledge, he must seeke so pessiflent souls

*The second Sermon.*

soule in patience. It folowith, with pati-  
ence godlines, &c. A man may demand  
what maner of order is here vised, in wil-  
ling vsto ioyne godlines to patience, &  
then to godlines, brotherly kindnesse: is  
not godlines the whole or the general,  
& these brâches, are members of it? True  
it is that this worde is often vised, gen-  
erally to comprehend al goodness, but  
in this place, it comprehendeth but the  
first table of the lawe, wherein wee are  
willed to bee devout or zealous: a very  
necessarie cautele to beware that we doe  
not become so patient, that we forget to  
be zealous in the Lords quartell: it is as  
if Saint Peter should haue said: I woulde  
not haue you so mcke, as to beare and  
put vp al, I woulde haue you withal to  
bethorne in Gods quartell, forget not  
that. For many vnder a colour of a  
mocke patience, doe couer the want of  
religion, for if God bee dishonored, his  
truth defaced, his seruants slandered,  
they can heare and see, and yet bee as  
mcke as a Lambe & but if themselves  
bee touched yes shal see them playe the  
Lions, and of luke warme to become  
stool

fire

*The Second Sermon.*

fire hot; this therefore is no patience which wanteth godliness. We must learne then, both with patience, and meeknes, to deale in the Lords matters, & also with fervent zeale: least in stead of this excellent vertue of patience, which was commended vnto vs, there be nothing but a prophane vtgodlines & an irreligious mildnesse, in which at this day moe do offend, then through impatience: for these Atheists haue this as an excuse very readily. Are we not commanded to be gentle and soft? Is it not our duetie to maintaine loue, and charitie with our neighbours? Indeede they bee great swearers, and sometime they vse to speake against gods word, if they be awry, I think they shal answere for them selves, if we should gainsay, or seeme to reprooue them, they woulde not take it wel, therfore I think good not to disquiet them. Heere is nowe wonderfull patient, these are verye godlye and charitable persons, yea even a treacherie towardes G O D and men. For is there any of them, which being slaundered with some oulre crime, whereby

D 2                   they

The second Sermons.

they should receiue great iniurie; or bee  
spitefully rayled vpon, if some of their  
neere friendes sitt by and holde their  
tongues, when they know they be iniu-  
ried, that cannot by and by ffele & say,  
this was cold friendship, that they could  
not have dealt so vnlovingly towarde  
their friendes, by whome soever they  
should haue heard them so abused, they  
could not haue held their tongues? The  
belike God nor his truth are none of  
their deare friends, that they can put vp  
such iniurie done towards him. There is  
plentie of this patience in all places, but  
godlynesse cannot bee suffered to come  
neere, for he is a breake peace and a very  
vnpleasant felow, hee is ouer rough and  
precise, and ouer captious, shere was  
good neighbourhod and friendshipp  
before he came, they could be merie to-  
gether, and bee in vnitie, without anye  
iarreshad it not bene better to use gen-  
tlenesse and patience, then to haue this  
broyle? for there is nothing better then  
lone, and where that is not, theredis no-  
thing good. O miserable daies! this is  
the good lone now amog me, that they

*The second Sermon.*

cannot loue one another, but they must hate God, to haue peace and concorde with men to bee at odds with God, for mens sake, to put vp the dishonoring of his name, not to continue in patience, vntill godlinesse bee wanting. The vngodly world, and lowde nature that is in men, taketh occasion to accuse godly zeale, vnder this pretence: and to finde fault with the preaching of the wordt, because, say they, it setteth men at strife. But we must learne in this place to ioine godlinesse with our patience, for otherwise we shalbe found to be nothing els but irreligious and prophane dogges: although wee pretend soule never so much. The time wil not suffer to handle the rest, which remaineth in this text. Let vs remember that which hath bee[n] said, & give all diligence to pursue these excellent vertues, that so wee may approve our selues to be right Christians, and looke for the blessed hope promisid in Iesu Christ.

D<sub>2</sub> THE

The third Sermon.

The third Sermon.

¶ And with godlynes, brotherly kindnes,  
and with brotherly kindnes, loue.

¶ For if these things be with you and as  
bound, they will make you that ye  
shal not be idle, nor unfruitful, in  
the knowledge of our Lorde Iesus  
Christ.

¶ For he that hath not these thinges is  
blind and seeth not a farre of, and  
hath forgottē that he was purged  
from his olde sinnes.

**A**nd with godlynesse brotherly kindnes,  
¶ &c. Wee have heard already, that  
with our faith must be ioyned vertue or  
godly deedes, which it cannot be with-  
out, if it be a true faith: with vertue wee  
are commaunded to ioyn knowledge,  
which may bee a guide thereunto, our  
knowledge must goe with temperance,  
with this must come patience, &c there-  
vnto must be ioined godlynes. There re-  
maine yet two branches of these special  
vertues, about which wee are to travell;  
the first of these is brotherly loue or  
kind-

kindenesse, which must be yoked with godlines : as I said, that this godlines he speaketh of, is referred to the first table of the law, respecting God and his religion, that wee bee sound and zealous in the same, and not as those which are for al times, and al religions, and therefore care not what bee saide against religion, beeing very beliegods and Atheists : so this is referred to the seconde table, shewing what wee owe vnto men. This is very fitly, and necessarily added, for as there bee many, which regarding men onely, howe to please, and not to grieve or offend them, altogether forgetting their dutie towards the Lord God, and wholly shutting him out, as thogh their chief care should be of men, let pas godlines : so there bee some that offend on the other side, which looking alwaies so high, as to haue respect to the Lord, and his trueth, to bee earnest and firie in that, ouerlooke men, forgetting the duties which they owe vnto them : the holye Apostle meeteth with this mischiefe, and telleth vs that we must so loue God, that we also loue mens ioyne, saith

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hee, to your godlinesse, brotherly kindnesse: for vnlcsse this be ioyned, and goe with our zeale of Gods worde, it is no true godlinesse, although wee bee never so sounde in iudgement and seeme to be as hotte as Moyses or Elias, yea euen to be swallowed vp with burning zeale: for it doeth not proceede from Gods spirite, who doeth also worke the loue towardes men wheresoever hee goeth: but it doeth proceede of some corrupt cause, as of vaineglorie, or selfeloue, and such like, and deserueth not indeede to bee called godly devotion, no more then the true faith can be without vertue, or deserueth to be called ought, saue a shadowe, or Image of faith, if it bee without good workes: but it is a bitternessse, which resembleth the true zeale, which doth euermore carrie with it, a loue, and care towardes men. True it is that to be zealous in spirite, is a singulaire and speciall gift of God, and they which bee without it are but brutish, & sensesse creatures, not knowing God, nor howe precious his glory ist: yet this must be looked unto in euery one of vs, whether we  
beare

*The third Sermon.*

beare a louing affection toward our bre-  
thren or no: for if we loue God, we must  
needs loue men, which beare his Image.  
If we delight in the worde of God, this  
is one chiefe point of doctrine which is  
taught in it, that we be louing and kind  
vnto men. Therefore as Saint Paule  
1. Cor. 13. sheweth, that very excellent  
giftes doe not profit without loue, so  
likewise in this place wee be taught, that  
if wee woulde seeme to bee godly, and  
have not loue, it is nothing worth. Let  
euery man therefore lay this doctrine to  
his hearte : that hee must be earnest  
in the causes of the Lorde, zealous in re-  
ligion, preferring God and his truth,  
before all men, whosoever, and whatso-  
ever they be: but yet withal that hee must  
ooke downe vnto men, rendering vnto  
them their due also, this doing hee may  
 beholde hee is in the right way. Vnto  
this brotherly loue wee bee charged to  
ioyneloue. It may bee heere deman-  
ded againe, what manner of speeche  
this is, which the Apostle doeth vse, for  
is not brotherly kindness or brotherly  
loue,

*The third Sermon.*

loue, as the word doth signifie, and loue alone? We must bee farre from thin-  
king Saint Peter to deale with so little  
heed, as to wil vs to joync the very same  
thing to the same : wee must therefore  
seeke a difference betweene these two.  
We may take this difference, either that  
the first of these doth expresse what wee  
owe towards the Godly, who be chiefly  
called the brethren, and the latter what  
we owe vnto all, both good and bad ; or  
els the former, doth signifie the inward  
affection of loue, and the latter, the out-  
ward practise of the same : for the doc-  
trine in both these, is needful to be ope-  
ned. If we take then the former sense, we  
be willed to ioine with our loue towards  
the godly and faithful brethren (whom  
we ought chiefly, and more dearely to  
fauour,) a loue also which may reache  
euен ouer al, good and bad, friend and  
foe, This Saint Paule teacheth when he  
willetteth vs to do good to all men, but c-  
specially to thē which are of the house-  
holde of faith. So that we must acknow-  
ledge our selues bounden in some sorte,  
euen to the wicked : according as our

Sauis

*The third Sermon.*

Saviour doth teach, Math. 5. Bless them which curse you, pray for them whiche hate and persecute you: and Saint Paul saith, Rom. 12. If thine enemie hunger, feede him: if he thirst, give him drinke. Well then, although this bee very harde to mans nature, yet the Lorde doth streightly require it at our hands: and so that if this bee wanting, wee doe but deceiuē our selues. If we take it in the latter sense, the first worde to signify the inward affection of loue, the other, the outward practise: then we haue heere a notable point to be obserued, not to overshoote our selues in our loue, in iudging it to be right, & sincere, when it is halting, and lame: for many when they heare, that we are so straightly charged, for to loue our neighbours, & that without the same, there is nothing good in vs, or which God accepteth: looke no further but thus, whether they bear any grudge or cul wil in their mindes, & if they can say I hurt no man, nor I mean to hurt to any, they persuade themselves that this is an excellent loue. And so a stony meaning

*The third Sermon.*

meaning no hurt may bee saide to loue: other somewhat wiser, do not only looke to that one thing, whether they beare euil will, but also whether they have any kind of affection in them, and here they stay, when they shoulde goe yet this step further, to see that this kindnes in them, breaketh foorth into good and charitable deeds: for there may be some louing affection in a man, and yet bring foorth but slender fruits, because there is a great flouth in nature, which hindreth men from putting their loue in vre, for loue is laboursome and painful as Saint Paul setteth it forth 1. Thes. 1. when he saith, Your laboring loue. If then we wil loue the brethren, heere is the touchstone, by which we may proue our loue, that wee spare not for any labour or cost, nor yet waxe weery: because loue is not like one that is lazie & luskish, loyting at home within a mans brest, but steppeth abroad and is verie diligent: neither doeth it preferre every light commodity & vaine pleasure, before the benefit of the brethren. Then by this it is manifest, how  
that

*The third Sermon.*

that al those which would seeme to bee godly, and yet haue cast away the care over their brethren, at the least thus farre, that they wil neither trauel, nor be at any charge, for other mens sake: & whose wealth they shold procure, especially of the soule, for therein lieth the chiefe triall of loue: because it is a preposterous thing, to be very tender ouer the bodie, a rotten carcase, and to pitie the miserie thereof so much, & in the meane while, not to care for that, that is more precious, namely the soule, the relievning and healing of which, shal be the happiness of the whole man for euer. This I speakes because wee see many, that wil bestowe somewhat upon the relieve of the bodily miserie, which haue no pitie vpon me, which wander in blindnes & ignorance, whose soules are famished & pined, for want of foode, full of deadly woundes and sores, which are not salued, bounde in the bands, and chaines of sinne, holden vnder captivitie by Satan, even ready to be swallowed vp, of the bottomless gulf of hell: the cause in deede is, that

*The third Sermon.*

that they haue not yet learned to pitie their owne soules, and therefore cannot pitie the soules of their brethren : for if they did know the spiritual miserie, they woulde neither spare night nor day in trauelling to haue it eas'd : wheras now contrariwise they can pull backe men from godlinesse, and discourage them from seeking after saluation : they can laugh & sport themselves in their owne sinnes, and in the sinnes of their neighbours, as though there were no miserie therin, finally, being cruel murtherers of soules, would neverthles ; gladly be deemed charitable : But their bountifull almes, doth want seasoning. Let vs learn therefore to pitie, & to shew kindness to the bodily necessitie of men, and not to forget especially, & aboue all, to procure with al diligence, as much as lyeth in vs, the salvation of their soules : otherwise we can never be saide to ioyne loue, and godlinesse together.

In that which followeth in the fourte  
nexte versis, there is shewed partly the  
great, and singular commodities, which

*The third Sermon.*

wee shal reape, if wee bee garnished with these foresaid vertues : and partly the discommodities, which we shal finde, in the want of the same. And this S.Peter setteth forth, not staying in the bare declaration of the vertues, which indeed of themselves, beeing so precious & excellent shoulde moue vs, but dealeth with vs, as with those which are lumpish, and dul, needing many spurres, to bee pricked forwarde withall, and all little enoughe : let vs bee careful therefore to take heede to that hee saith. If these things be with you, & abound, they will make, &c. In this 8. verse, hee beginneth to shew the commodities which shal redounde vnto vs, if wee so giue our diligence, that wee may bee richly decked with these graces : they wil make you, saith the Apostle, that yee shal not bee idle, nor vnfraightful, in the acknowledgging of our Lorde Iesus Christe. It is a shameful thing, when G O D hath shewed himselfe vnto vs in his Sonne, hath called vs into his service, out of miserable bondage, for vs to bee ydlic, and misfruiful : If the Lorde haue planted

planted vs, if he haue dressed vs, then, as  
it is also said by our saiuour Christ, Iohn  
15. Herein is my father glorified, that ye  
goe and bring foorth much fruite. Then  
it is by this place very apparant, that a  
man may draw out a sure & an infal-  
lible argument, against all thoſe whiche  
are idle, and ſlouthful in the ptofeſſion  
of religion, and as they ſay key colde, or  
slack in the worship, & ſeruice of god, or  
vnfruitful in good workes: namely, that  
they are graceles, voide of faith & thofe  
vertues which doe euer accompany the  
ſame: for when Saint Peter ſaith, if these  
things bee with you, they wil make that  
ye ſhal not be idle, nor vnfruitful, it fo-  
loweth neceſſarily, that ſuch as bee idle,  
which arifeth for want of zeale, or bee  
vnfruitful, continuing in their ſlouthe, it  
is, because they did neuer yet come to  
the true knowledge of Chrift: they may  
wel boſt theſelues, of their ſtrong faith,  
make a brave ſhewe of their ſkil, & fine  
wit, ſo that men might think there were  
ſome deope thing in them, & that they  
ſhould be able euē to iudge, & give a right  
verdit, in al matters: but a man reading;

but

*The third Sermon.*

but eten this place, finding them ydle,  
and vnfruitful, (yea eten a simple man)  
shal easily sounde them to the bottome,  
and say of them, that they haue not as  
yet knowne or learned Christe: because  
they want those former thinges. Wee  
must note this also, when hee saith, If  
these thinges abounde in you : this is,  
that wee should not content our selues,  
with a scant and bare measure of faith,  
of vertue, of knowledge, and of the rest,  
as he setteth them downe; but we must  
labour to haue a dayly increase, for that  
must bee gathered by this, that he pric-  
keth forwarde these ripe, and grounded  
men. A doctrine most necessary to be  
vrged, because if men haue gone two,  
or three steppes, or haue once a little be-  
gunne, to labour about these thinges, so  
that they can looke backe, and see some  
come behinde them, or can say I thank  
God, I knowe somewhat. I hope that I  
am not without faith, somewhat there is  
which I haue done, that I would be loth  
to doe againe: they by and by persuade  
themselues, that they are sufficiently fur-  
nished; so that they wil not sticke to say,

E

I trust

The third Sermon.

I trust I haue that which shall serue the  
turne. Naye, the Apostle telleth vs an  
other thing heere from the Lord, & that  
is, that we must overflow in these, and a-  
bounde: and truth it is, that these men  
which thinke they bee well fraught, and  
so secke for no further increase of store,  
haue as yet nothing, for if they had once  
founde the sweete of these thinges, and  
seenewithall that they are farre behind,  
and in beggerly need, they would never  
content themselves with so little: for  
who is hee, which feeleth increase in  
worldlie treasure, that wil cri<sup>e</sup> hoc,  
and say, I haue enough? Is there lesse in  
the heauenly treasures to drawe men to  
like them, than in the earthy? Or is it  
because men doe not knowe them? Wee  
must learne to take heede of such there-  
fore, as woulde beare men in hande, that  
it is sufficient, yes, that it is the best of al,  
for men to content theselues with some  
civill honestie, and not to secke and wee-  
rie their mindes to gaine knowledge.  
But these were never as yet the men,  
which might bee right called the schol-  
ars of Christe, much lesse wee are to  
deeme

*The third Sermon.*

deeme them worthie masters, or teachers of others, when they goe flat contrary to the holy Apostle of Christe, who wilcth to seek for so great abundance: when as they would contēt themselves and persuade others to bee contented, with scant a shadowe of these thinges, which shoulde bee so plentifully founde in them. Notwithstanding some are so blinde, that hauing no shadow or shewe at al of goodness, yet thinke they bee gone farre enough. In the next verse where hee saith , Hee that hath not these thinges, is blinde, and seeth not a farre of, and hath forgotten that he was purged from his olde sinnes; hee setteth forth the discommodities which follow the want of these vertues. And this hee doth, because some man wil be litle moued to heare that commoditie which hee spake of, and wil say, what care I though I bee idle ? What care I though I bee vnfruitful? I will not goe about to be better th̄ other men, what should I labour to excel those which are wiser then I? If then they wil not regard this, that these vertues wil make them

E<sup>3</sup> excellent

excellent seruants of God, yet let them consider what the Apostle maketh them without the same, where hee affirmeth them first to bee blinde, (a very misera-ble thing in the bodily sight, mucche more in the spirituall, which hee here meaneth:) when God hath so cleerely revealed himself in the face of his sonne, in the knowledge which bringeth sal-uation, that the God of this worlde, as Saint Paule speaketh. 2. Cor. 4. should so blinde their minds, that the light of the glorious Gospel of Christe, which is the image of God, shoule not shine vnto them. Secondly he faith, they cannot see a farre of, or that they be poreblinde, for such as have the beames of sight scatter-ring or spreading a funder, so soone as they be out of the eye, can see wel enough iust by them, but not a farre of, to these S. Peter doth compare those men. But it may be asked what he meaneth: first to say they be sharke blinde, & afterward to attribute some sight vnto them. It may seeme by this worde, that hee ma-keth their cause not so euil, as before he had saide it was: yes euen as euill, for he saith

*The third Sermon.*

saith as much in this worde, as he did in the other: for when he saith, They can-not see a farre of, hee taketh from them al sight of heauenly thinges, which are remoued from vs, & seene only by faith: hee doeth not denie them the sight of those things which are at hand, because they haue a good and a sharpe sight in the thinges of this worlde, for the most part, better then they which can see a far of. But what are these quicke wits the better, whē they are but for this world, and their condition no better then that of the poore beast, (yea muche worse) when we respect the misery in the world to come? Let not this therfore cause the to set vp their bristles, that they can see so wel and pearcingly at hande, (that is, in earthly thinges) when as they are as blinde as beetles in things a far of, that is to say, in heavenly thinges. Heere wee must seeke to haue eyes giuen vs of god, with which wee may bee able to see be-yonde this worlde: for before such time as the Lorde hath giuen vs some glim-mering of heavenly thinges, wee shall neuer couet to obtaine them. And this is

*The third Sermon.*

the cause that these poreblinde men never passe greatly to know the Gospel of Christe. Thirdly he saith, they haue forgotten that they were purged from their olde sinnes : as hee said they were blind, so nowe he saith, they are forgetful: and this forgetfullnesse is so much the more shamefull, as it is in a chiefe & principal point of true religion. But where shall wee find the man, which if he be examined will confess that he hath forgotten this point? It seemeth none doe forget it, because the very wicked will seeme to set al vpon this score, that their sins are purged, and that maketh them sinne so franckly. But if we understande the Apollie wel, we shall finde very many whiche have forgotten this point. Now here we must first note that our sinnes are said to bee purged, when there is satisfaction made for them by redemption in the blood of Christe,

Secondly that they are said to be purged by grace or ianctification, when by the power of Gods spirite, sinne, or all sinfull affections are suppressed and kiled in vs: so then there is a purging in re-demption,

The third Sermon.

demption, and there is also a purging by sanctification : Nowe if they haue not forgotten so much, but that they can prattle of the purging of their sins, by redemption, yet they haue forgotten this, that they were redeemed to the ende they shoulde no longer serue sinne but purge away the olde leauen : But beeing without those former graces, he sayeth they haue forgotten this, not meaning thereby that they had euer learned it, for if they had, yet at the least they had not wel learned it : wee may see by this howe many there bee, which are starke blinde, and haue forgotten that Christians are called to live in righ-teousnesse and holinesse of life. If we looke vpon the small number of those which haue a care to secke after þ Lord, and howe small a parte of them doe come (I will not saye to abounde,) but to haue a competent measure of those forenamed vertues . Let vs come al-wayes to this true measure, and not bee deceived neither in our selues, nor in other. Let vs bee ashamed if we be carnall to take vpon vs the name of the true

*The third Sermon.*

professours: let vs denie vnto them the honorable name of Christias, which are but filthie swine, and prophane dogges, as our Sauiour Christe calleth them: to conclude this matter, none are allowed to bee true receiuers of the Gospel, but such as ioyne vertue with their faith, & with vertue knowledge, and so temperance, patience, godlinesse, brotherly kindenes, and loue, and such as also doe seeke to abound in them: the rest which care not for these, or contēt themselves with the bare shewe of them, although they would seeme to be worshippers of God, and devout persons, yet they are by this doctrine of the Lord wholy shut foorth, vntill they have learned a newe lesson. Remember that this is the doctrine of God, and not of man. Remember that we must stand and dwell vpon it, not for a day, or two, while wee haue hearde it, but all our life long to bring it to the practise, it is plaine and cleere, none can be excused if they know it not and so through simplicitie stand vpon the common faith, thinking to shroude themselves wel vnder the shadow of the multi-

*The third Sermon,*

multitude: but when God hath warned them, who wil pitie them, when they wil not be warned: if this were not told vs, and that by God him selfe, wee might thinke, as men doe commonly, that a ver-  
ry little doth content the Lord, that no  
great things are required at the handes  
of Christians, and other such foolish, and  
vaine opinions, as to say, they must hope  
wel when God calleth them, there is no  
hope, vniessesse they walke this way, also  
that it is not good to bee ouer precise,  
when as in goodnes a man cannot pro-  
ceede too far, nor offer too muche obe-  
dience to the Lorde. To make an ende,  
let none of al these thinges blinde vs,  
because they blinde some, which stande  
in reputation of their owne wisdom.

*By the said The*

The fourth Sermon.

The fourth Sermon.

30 Wherfore brethren, give rather diligence to make your calling & election sure: for if ye do these things, ye shall never fall.

31 For by this means an entring shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

¶ I have tolde vnto you already, upon the verses which goe next before, howe that Saint Peter regarding how dull wee are and backward in godliness, discontented not himselfe with his exhortation which he maketh, but setteth downe what we shall gaine if we follow his aduise, and also what hurt we shall sustaine by the contrary: and this hath partly been handled in the two other verses, & partly in these two which wee haue now in hand; where indeed he doth propounde so great a commodity which we shal gaine, if wee give all diligence

*The fourth Sermon.*

gence to pursue the former things, as is almost incomparable: even this, that we shal come to the assurance, that wee are called & chosen of God: a thing so necessary for vs to knowe, that without it, there is no right faith, no frank and willing obedience, no sounde ioy. For although without this, men seeme to belieue, yet is it but a wauering fantasie, to do many good things, yet they proceed but from a seruile minde, to laugh & rejoyce, yet is it but in a desperate madnes which in very deed is greatly to be wondered at; howe men shoulde bee able to sport themselves, & yet to speake in their cosciencees after this maner, there is hel, and eternal flames of vengeance prepared for sinners, and I am not sure whether I shall escape or not: this desperate and brutish securitie shalbe apparent to bee the more mad, if wee compare it, and set it foorth by an outward comparison. Let vs bee thus, a man is taken in a robbery or murther, imprisoned, brought before the Judge, and condemned, by lacke of friendes reprieved until such time as they maye sue for

*The fourth Sermon.*

to get him a pardon; in the meane time  
some of his acquaintance come to this  
murtherer, and will him to be of good  
cheere, & merie, he wil answere, vntill  
he be some mad and desperate ruffian, I  
am condemned to the Gallowes, the  
Judge hath pronounced the sentence of  
death vpon mee, I know not how harde  
a thing it wil bee to obteine a pardon, I  
stand in great doubt, and for this cause  
I cannot bee merie, vntill I myghte  
know for certaintie that I shoulde escape,  
if I did once know that, I coulde bee as  
merie as any man that liveth, before that  
tyme I may seeme to laugh, but my  
hearte is full of feare, and sorrowe, And  
is it not thus with vs all, are we not all  
of vs guilty, and alreadie condemned by  
the sentence of the highest Judge? not  
to some torment of one day, or shorte  
continuance, but to the fire that shal neuer  
be quenched? When men can be  
merie therefore and laugh euin in those  
things which cause this destruction, and  
yet doe feele that they are not sure to  
escape this dreadfull vengeance, is it not  
a mad mirth and a desperate laughter,

*The fourth Sermon.*

in which if they were not become verye  
sensles blockes, they shoulde feele many  
gripings at the hart, which would marre  
al their myrrh, yea a worme that gnaw-  
eth in fuche wise, that they can haue no  
quiet rest, nor as I said before no sound  
joy. If we were not therfore more then  
desperate and mad fooles, the thought  
of hel would dampen al our mirth vntyl  
such time as we be sure that we haue esca-  
ped it. This then which the Apostle saith  
heere is a princely commoditie, that  
walking the way which he hath prescri-  
bed, we shall come to the assurance, that  
wee are the called and chosen of the  
Lord. But it may be demanded how this  
can agree with other sayings in the holy  
scriptures, which doe plainly teach that  
God chooseth whom he will of his owne  
free grace, for which S. Paule alleadgeth  
out of Moses, that God will haue mercy  
on whomsoever he wil haue mercy, and  
whom he wil be hardeneth: adding ther-  
upo that it is neither of him that willeth  
nor yet of him that runneth, but of god  
which sheweth mercy: againe the doc-  
trine of Popery is, that God doth make  
choysse

*The fourth Sermon.*

choise, conditionally respecting the good  
deeds which he did foresee in the : & so  
the election shold depend vpon the wor-  
thines of the me: we are to answere that  
this place hath nothing in it whiche is  
contrary to that free choise which God  
maketh without respect of any thinge  
that is in vs, for he could finde nothing  
in vs that might any way moue him, nei-  
ther doth it serue at al for to proue that  
election is conditional: because S. Peter  
doth not handle in this place, wherevpon  
election is founded, or what moued  
god to make choise, nor to shew wherin  
the certaintie & stableness of election  
doth stand; but his meaning is, to teach  
vs how we shal attaine to this incompa-  
rable treasure, to bee out of doubt, and  
surely resolued in our selues, not by fan-  
tasied opinions, but by sure & substancial  
proofe, that we be chosen of God, and  
therfore cannot perish. If we respect the  
vnchangeable counsel of God, therein  
doth rest alone the sure foundation of e-  
lection, becausē God which cannot bee  
deceiuē, nor cannot repent, or change,  
hath made the choise, therefore thoſe  
whom

## The fourth Sermon.

whom he hath chosen, can never perishe  
but if we regard the way and meane, by  
which we may come to know this fauor  
of God to be toward vs, the Lord by his  
apostle telleth vs, that this is þ way, even  
to ginc al diligence & study, to be richly  
decked with his graces, or those forena-  
med vertues, for by these wee shall vn-  
doubtedly know, because if we haue the  
if they abound in vs, if we walk in them,  
we shal, as he saith, never fal. Let vs learn  
therefore first this, that election in it self  
refleth vpon the vnchangeable purpose  
& couinsel of God. Then secodly that we  
are not to fetch the certentie of it in our  
selues, from som reuelation, neither are  
we to clime vp into heauen, to search in  
the counsele of god, whether our names  
be in the book of life. But we are to fetch  
our warrant from within our selues, and  
that from the fruits of the spirite, which  
indeed although it be out of our selues,  
yet because it is not of our selues, is cer-  
tain & infallible. If ye wil vnderstād this  
more plainly, first I say, it is out of our  
selues, or from within our selues because  
wee must take the triall, whether thos  
things

*The fourth Sermon.*

thinges bee in vs, which are giuen to al those whome God doeth choose, then I say it is not of our selues, for if it were, it should be altogether vncertaine. But of the seale of God wherwith he hath sealed vs, which is the spirite of sanctification: now mark wel I pray you. If you do, (saith S. Peter) these thinges, you shal never fal; and why, is it because our doings are so perfect and sure, or that we are so constant of our selues? no not so, but by these vertues we know that we are sealed with Gods spirite, whose woorke wee feele in vs: wee know also that as many as are led by the spirite of God are the sonnes of God. Rom. 8. From hence it commeth, that looke howe muche more a man feeleth in him selfe the increase of knowledge, the increase of vertues and heauenly desires, so muche more sure hee is, that hee is the childe of God, and as the one increaseth, so increaseth also the other. Contrariwise when a man feeleth within him selfe an euil conscience, feeleth that he is darke ned in his vnderstanding, ledde by the lustes of sinne: hee shall in spite of his teeth

### *The fourth Sermon.*

teeth within himselfe, sing this dolefull song, I knowe not whether I shal bee sauued or not : and looke howe the other may say I knowe I shal be sauued, because God hath sealed me with his spirite : so may this say, I am sure to bee damned continuing in this case, because I haue not faith , but onely a wavering and doubtfull opinion. We may see by this how beneficial they are, and merciful to their owne soules, which with al their power day & night giue vp themselves to seek after the knowledge and obedience of the Lords wil: for not giuing ouer, nor waxing wearie, they shal in continuance of time, if they ply it hard, find such a blessing from the Lord, in the increase of faith and vertue, that wil cause them to say, we haue not lost our labor. On the other side wee may see howe unkinde and cruel they are to themselves, which through idlenes, & slouth, in seeking after God, with their daily and continual sinnes, doe euen as it were cut the throte of their faith, seeing they cannot haue truste in him; whome they doe so much disobey. This place is as a mighty

*The fourth Sermon.*

engine to overthrow the vanitie of sundrie opinions which doe reigne in men. As first of al in those whiche criue out against this doctrine, as a thing which wil make men careless and idle in the seruice of God, and stoppe the course of good woorkes. I beseech you marke how wel these great wise men haue profited in Gods Schoole, see howe they agree with the holy Apostle, he saith wee are to giue al our studie and diligence in good woorkes to come to the sure and vndoubted knowledge, that we be chosen vnto life: they say quite contrary, if ye wil haue men careful of wel doing, away with the doctrine of election, for it will marre al: thus the wisedome of fleshe doth proudly lift vp it selfe euuen against God (but howe foolishly, a very child may see:) Doeth that thing which wee cannot come to the knowledge of, without exceeding care of godlinesse, abundance of vertue, and plentie of all good woorkes, destroy in men the studie and care of good workes? But proud fleshe is worthily blind, Some other, although not thus brauishly blinded, yet greatly ouer-

The fourth Sermon.

ouerseen, when they thinke on this doctrine, which is set vp vnto vs as the mark for vs to aime at in al our doings, and the triall whether we have done wel or not; I meane the triall in this respect, and when a man hath done many good deedes, hee shal know he hath not done them wel, if hee yet doubt, whether hee bee one of Gods chosen, for howsoeuer hee passeth it ouer, yet his conscience (which doth in some sort know, that he hath not dealt but for vaine glory, or some other sinister respect) wil not suffer him to haue this faith: For God doth not woorke so darkely by his spirite in men, but that they may learne to knowe whether it bee of him, if they woulde make a due triall: because wee must not rest in the outwarde docing of good thinges, but in the right doing. Let him therefore whiche giueth him selfe to doe good woorkes, (and yet feeleth not this, which Saint Peter saith, we shal) suspect that his doinges are mishappen, and be careful to fashion them after the rules of the worde. A thirde sorte

*The fourth Sermon.*

of men there be, which with might and  
maine wil defende this doctrine, that  
men ought to be sure of saluation, that  
wee cannot more honour God, then to  
giue ful credite to his promises, and be-  
cause the plaine testimonie of the scrip-  
ture compelleth them, they affirme it  
constantly, and condemne the contrary  
as a foule error, that God hath chosen  
men, and men come to feele & to know  
this: And therefore because it is a true  
doctrine, they say also that they them-  
selves are sure, that God hath chosen  
them, but when they take not the way  
to become sure, which S. Peter here hath  
set downe, but goe in a contrary path, &  
are spotted with filthic crimes, wee may  
boldly say, they be lyers: for although  
they bragge with their tongues of that  
that they shold bee, yet there is a byrde  
in their brest, which doth sing in a contrar-  
y note, and telleth them plainly what  
they bee. Another kinde of men there  
bee, which in no case can be persuaded,  
that any man may bee sure of his salua-  
tion, and therfore with scoffs they aske  
of

*The fourth Sermon.*

of them which profess the word, when God tolde them so? If it were a thing whiche were not to bee, or coulde not be knowne, then the Apostle hath greatly overshot himselfe, in telling vs howe wee shal come to bee sure. But aske a question of them, whether they do not beleue in God, every one wil answere, I put al my whole trust in him: reason then a little further and tel the, that the Scripture which cannot lye, saith, That al which trust in God shalbe saved: how then wil they ioyne these together, that they truste in G O D, and yet doubt whether they sha bee saved? Can God deceiue? or say they, they know not what? Vndoubtedly if they did know that they have trust, they shoulde also knowe they cannot perish. But let vs learne by this the miserie of our time: in which men doe stil thinke this doctrine to be straunge. Nowe let vs come to the particular application of this doctrine, in which every one must come home to himselfe, remembraunce first, that such as God hath called home to him selfe

*The fourth Sermon.*

selfe, and chosen to be his children, hee  
doth also give vnto them true faith and  
feeling that they bee his elect: and such  
as perceiue no such thinge in them-  
selues: are in a very miserable case, and as  
yet we may say forlorne creatures: ther-  
fore euerye man in him selfe must aske  
this question, of his owne soule, howe  
goeth the matter with thee? Art thou  
sure GOD hath chosen thee? Doest  
thou feele any assurance of eternal life?  
The conscience wil answere vprightlie if  
wee be not negligente to make inquiry  
then if wee finde this within us. I am  
not sure, for I doubt and stagger: wee  
must inquire wth our selues thus, what  
is the cause, God is faithfull which hath  
promised eternal life vnto all which be-  
lieue: our heart wil make answere, thou  
regardest not the feare of God, thou  
art ful of soule sinnes, euill lustes doe  
reigne in thee, thou doest not studie for  
the knowledge of Gods word, thou art  
unfruiful and barren in good woorkes,  
therfore thou canst not say, I am led by  
the spirite of God, and therefore sure I

am, shalbe

Sermon

*The fourth Sermons.*

shalbe sauued : if hee bee wile hee will  
not stay heere, as the maner of fooles is,  
saying I am not sure indeede, neither do  
I thinke any man can bee, I commit it  
to God, let him doe with me what he  
will : these speeches may seeme to  
haue some wit and godlinesse in them,  
but they are in dede diuelish and mad,  
because God hath caught vs a contrary  
lesson in this place : but goe this steppe  
further, may I come to this assurance? &  
which is the way? The Lorde doth an-  
swere by his Apoflic, thou maiest come  
to this assurance, and pointeth him out  
the way: euен that which you haue hard,  
wherein hee must painefully travell and  
goe forwarde, not for a gird or a braide,  
and waxe idle againe, but still labour, for  
these men had gone a great way and yet  
they are willed to proceede still, if the  
Lorde give not this assurance, wee are to  
labour so much the more, and to bee  
so much the more importunate, to sus-  
pect our judgement, and to seeke for  
knowledge, to call our selues to a more  
straite account, to set a watch ouer our  
affections too see with what myndes

*The fourth Sermon.*

wee doe things, to foster no sin willingly in vs, nor to bee slacke to any good worke which God hath appointed, to call and cry vnto God for faith , 2nd his spirite to guide vs, to vse the meanes diligently which God hath appointed, as the hearing, searching, & meditating in the word: thus in time(for it is wrought in men by degrees, & they never come to the ful) God will let them see that he is their God. That neither life nor death, height or depth, thinges present or things to come, Angels, Principalities, nor powers, nor any creature shall separate vs from his loue in Christe. It followeth in the next verse, For by this meanes an entring shalbe ministred vnto you abundantly into the everlasting kingdome of our Lorde Iesus Christe. This is a confirmation of the last clause of the former sentence, where he saith, If you doe these thinges, you shal never fall: and why? because you shal haue a great entrance into þ eternal kingdome of Christ; as that is a confirmation of the other, where he saith, Make your calling and election sure, as the reason followeth there

*The fourth Sermon.*

there, Ye shall come to bee sure : howe? because he which proceedeth so far that he knoweth he shal never fal away from God to destruction , hee is, (as it must needes bee,) sure also that hee is chosen: for hee speaketh not here of euery particular fal into sinne, which is the moste godly : but saith Saint Peter, I tell you if you doe these things, yee shal never fall, not because there is any such stableness in our selues, or in our own workes, but wee know they bee the fruites of Gods spirite in vs, which is his scale, set vpon none but those whom he doth mark vp to life eternal, & he is vnchangeable: so it foloweth here, ye shal not fal, for they that have a rich entrance into the kingdome of Christe, which is everlasting, so that Christ doth reigne in them, as hee doth in all the faithful by his spirite, can not fal, vntil the power of Christe faile, and his kingdome come to an end. For we must note, that the force of the reason, resteth in the difference which is betweene the kingdome of Christ and the kingdomes of this worlde : in which though they bee never so mighty, & sol

*The fourth Sermon.*

of policie and wisedome, yet they should come to and ende; and therefore a man cannot rightly say vnto the subiects, you haue a mightie Prince, who is bountifull and gracious, your peace therefore and happie estate shall endure for euer: naye, the mightie may bee ouercome, if not by men, at leastwise by death, and so they may be to day in peace and good estate, to morowe al in an vprore, today vnder a louing and gracious Prince, to morowe vnder a fierce tyrant: so vncer-  
taine is the state of the kingdom of this worlde: but in the kingdome of Christe, whose power is aboue al, and can neuer come to an ende, but is as he saith here, eternal, it is farre otherwise, because his state is vncchangeable, so is theirs that be once entred thereinto, and therefore are sure they can neuer fal. Whosoeuer doth but euē strightly looke over these words of the apostle, if he haue any sight at al, he must needs confess at this, the matter is so cleere, that we can but maruel how it should come to passe that this doctrine of the Lord, set foorth by his apostle, should finde so few friendes, and

*The fourth Sermon.*

so many extreme enemies: but indeed men which are lyers, doe in this thing confesse the truth, that they feele not any such matter, & therfore cannot abide to heare that all true godly men, & faithfull Christiās haue this knowledge in themselves: but let vs giue eare to þ Apostle, who telleth vs how we shal com to haue Christe to be our king, & to reigne ouer vs, namely if we yeld vp our selues to the gouernance of his spirit, which worketh al goodnes in our hearts, subduing and vanquishing al the rebels whiche we beare about in vs. Contrariwise it must needs be graunted, þ such as are beastly Epicures, folowing their own fleshly mind, letting loose the taines, & giuing the swing vnto the raging lustes of the fleshe, despising the knowledge of Gods wil, & therfore regard not his worde: though with full mouth they cal Christ their king & their lord: yet when god saith here by his apostle, that the entrance into his kingdom is by this means, that mō follow after vertue, knowledge and godlines: they shew that they be none of his subiects, being altogether vniid of his spirit, but the bad slauces

*The fourth Sermon.*

Saues of sin and Satan, whose kingdome they vphold, with tooth & naile: & that maketh them, cuen as those which are of another Corporatiō to fight against the truth, & those which professe it: deuising al the colours & shifts they can to main-taine sin, inuenting al the flanders that may be to discredite the godly conuer-sation of such as folow the way here pre-scribed: condemning them as ouer pre-cise & curious, if they do but looke this way which God willeth al his setuantes to walk: if God doe open their eyes, to see but euē in a glimmering, that whiche he doth teach in this place, they woulde be ashamed of their master and blush at that, which now they boaste & brag of: they would also confesse that like blinde buzzards and madde beasts, they haue fought against God, & not men: finally it would make them change their waies, and seeke diligently to haue the witnes within themselves, that they bee the ser-vants of God. We must marke wel one other thing which is here spoken, to wit that he saith an entrāce shalbe ministred vnto you, abundantly or richly; as if hee should

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should say, when ye haue labored & tra-  
uelled, to bee as it were wel sooked & sea-  
soned in godlines, & plentifullly decked  
with al graces & gifts of the spirit, ye shal  
by degrees proceede so far, and gaine so  
much, that your entrance into the king-  
dom of Christ shalbe very great: where-  
upon it doth folow, that they shalbe past  
danger, & may wel warrant themselues,  
of sure stading inasmuch as Christ hath  
not onely begun to reigne in them, and  
to bee their king, but also in great mea-  
sure and mightily. But doth he not adde  
this one worde more then needeth? Is it  
not enough to haue an entrance, vniess  
wee haue a riche entrance into his king-  
dome: doth Christ once begin to reigne  
in a man, and to drive out the power of  
Satan, and afterward cast him of f gaine  
to destruction? I answere that this word  
is not added in vaine, for wee be taught  
thereby to take heede that wee contente  
not our selues with some litle taste and  
small entrance; for his purpose isto make  
a difference betweene suche on the one  
part as make some beginning, and haue  
some good desires & motions in them,

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and

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and do taste of the good word of God, and are in some sort lightned, but overcome with sinful lustes, & vaine delights of the flesh, they slide back againe sodenly, they were but for a brunt, it bringeth foorth no ripe fruite in them, neither to speake properly, did Christe ever reigne in them: and such on the oþer part as proceeð vnto the deepe rooting out of sinne, & sure and fast planting the truth in their heartes, going forwarde dayly from grace to grace, and from strength to strength, vntil Christe haue set vp his thronē in them, and beare sway, to the ouerthrow of the power of darknes, and bereuing the Diuel of the interest hee had, and thrusting him from the possession which hee helde: a doctrine which must needs doe vs much good if wee beleene it: and very needfull to be vrged instantly, considering the nature & disposition of men at this day: they are afraide of going too farre in vertue and knowledge, they count it a needless thing to bee admonished or taught diligentlie, they take great scorne to bee counted such as may bee amended, yes  
and

### *The fourth Sermons.*

and that which is more, when as they haue not learned the first pointe of a Christian scholler, they will seeme perfect: so farre are they from hauing this abundant entring into the kingome of Christe.

Learne heere therefore, dearely beloued, and learne it wel, lay sure hold ther-of that it do not slip from you, for God teacheth vs heere the onely way to life and happines: let go the vaine dreames & doltish opinions of people sortid in their ignorance, which are so far blinded by the malice of Satan, that which way soeuer they goe, still they are in hope of eternal glory, as though the way to heauen were so brode that a man could not goe out of it, and the entrance so easie, that he may enter when he wil: for this is the diuinicie of our time: howsoeuer a man spend his time in ignorance, not caring for, nor seeking after the true knowledge of god, howsoeuer he be defiled with foule & beastly sinnes, that indeed there be nothing in him but pride, self loue, vaine glory, enuie, gluttony, the lustes of adulterie, and such like, yea, so farre

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farre, that the scripture doeth liken him to a swine or a dogge : yet if as they say, hee haue God in his minde, and can say, Lorde haue mercy vpon mee, they thinke this is all that can bee required of men , they wil not sticke to ac-quite al suche : beeing nothing at al ac-quainted with that, which God telleth in this place by his Apostle, howe farre men must proceede in his feare before they can welwarrant themselues to bee in good case. For ye may as welioyne heauen and hell together, fire and water wil assoone agree, light and darkenesse, are as like one another, as the common faith is to that whiche wee are taught in this place. But I wil returne to applice this doctrine to the godly, for whom it is written : howe they may, as wee vse to say, make this thing dead sure: for there is many a godly man, which after long trauel, and muche care to please God, is yet so matched with stubborn nature so deepeley infected and poysoned with sinne, that he is compelled, although he haue gained muche and doeth feele the power of Gods spirit in him,sometimes

to

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to bee in doubt, and no thinke his labor  
but lost, because he cannot get so great  
a victorie as he would faine: let not this  
man be dismayed, but let him goe for-  
ward, remembryng what is here promi-  
sed: the more hee wanteth, the more let  
him strive, and hee shal plainly perceiue,  
that God regardeth his care and trauel,  
considereth his fighes and grones, and  
wil perfoume all his desires: let him re-  
member that these men whome S. Peter  
wrote vnto, had obtainede the precious  
faith, did knowe and were establisched in  
the present truth, & yet they were not so  
far but þ they may bee moued to make  
their election sure, to seeke a further en-  
trance into the kingdom of Christ: & so  
to continue that which was but begun.  
We ought the more to be moued here-  
vnto, because the worlde is ever full of  
fearful examples, which if they were wel  
considered, wold make a mans haire to  
stand upright, when hee shal see that for  
want of this doctrine, or at the least the  
not practising of it, ther be many which  
seeme not only to haue had some good  
liking of the truth, but also a great zeale,

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The fourth Sermon.

euen to suffer some what for the same,  
which are become euen as cold as yle, &  
scarce any point of godlines left in them:  
yea though they would beare me in had  
that they haue like good schollers pro-  
ceeded to the highest fourme, yet when  
our great master shal pose them, they  
shal not be alowed to sit in the lowest: so  
dangerous a thing it is once to relent or  
slacken our care, vntil wee haue gotten  
this ful assurance, and made this rich en-  
trance into the kingdom of Christ, that  
wee feele our selues to be led by the spi-  
rit of God, and feele it, not by any yaine  
conceit of our owne foolish braine, nor  
by sensles securitie, but by the working  
and fruits of the same spirit. If this were  
wel weighed, men woulde not content  
themselues with so little, or nothing; they  
woulde not make so light account of  
teaching: they would leave of their flan-  
derous and reprochful raylinges : they  
would not like filthie swine wallow the-  
selues stil in the filthie mire of their sins:  
they would not prattle so much of this,  
that al are fanners, and therefore thinke  
al are alike, shuffeling together one with  
another:

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another may God wil funder them, for he hath taught here who bee godly and faithful, such as he taketh and accepteth for his children: and who bee vngodly Infidels, children of the diuel, and heires of hel. For in very dede, though al bee sinners, yet they greatly differ, for some continue in their sinnes, seducing & deceiuing themselues with vaine hope of Gods mercy: some do repente after the maner here prescribed the, which standeth in this, that they cleane themselves more and more from al filthines of the fleshe, and growe in al vertues and graces, vntil they be decked in their soules, with heauenly ornaments, and haue yelded vp them selues too haue Christe raigne in them. As for þ commo repen-  
tance, to cri only with words for mer-  
cy, i. some light measure to be grecued,  
to feare the iudgements of God, and  
yet the soule within nothing changed,  
nor the spirite tenued, nor Christe rai-  
ning in the heart: it doth but deceiue all  
which trast to it. Most true it is, þ what  
time souer a sinner doth repente, hee is  
forgiuen; but this is as like to that repen-

The fourt. Sermon.

tance, which is here by S. Peter descripted, as we say, an Apple is to an Oyster: for if wee looke wcl vnto them both, we shal finde them to agree in very fewe thinges, and those even the least. Let vs I say once again fasten our steppes in this way, let vs goe forward, and not so much as looke back, vntil such time as we haue by our owne experiance proued that to bee true which is taught by Saint Peter. For it is not enough to beleue that this is true (although that be somewhat) vntles wee trie it to bee so by our selues. Hee is now a stark fool which seeth this to be the only way to happiness, and for slouth wil not walke in it: as though the kingdome of heauen were not worth the traueling for. We may gather also in this place, if wee bee not sonyles, howe great enemies they be to the saluation of men: which would vtterly debar them of the worde, that is appointed to bee the instrument by which god worketh all these good things in his seruants: for without y<sup>e</sup> (as it may be easily gathered here) we can do nothing. It doth also appeare, that those are in a miserable case, whose

office

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office and dutie is, not onlie to shewe  
men some part of Gods will, but to  
bring them thus far as S. Peter doth re-  
quire, if they be not wel furnished, and  
have walked first this way themselves:  
for how shal they bring other men, to  
that, which themselves haue not, nor  
knowe not? It doeth appeare also that  
God hath shewed a sore iudgement a-  
gainst that people, whiche haue suche a  
guide as cannot shewe them this way:  
which is the onely way to heauen; for  
doubtless it is more then if he shoulde  
thunder vpon them from heauen, or fire  
their houses ouer their heads: especially  
when they are so blind, that they see not  
the plague, but thinke themselves in bet-  
ter case then those whome God doth o-  
uer rule by his word. But woe, & woe a-  
gaine be to those blinde guides, & shep-  
heards, which doe not feed: & wretched  
is that people which are as sheepe with-  
out a shepheard. For how shall they euer  
haue care of these things? We can but pitie  
their misery, and desire the Lord to send  
redresse, in so lamentable and desperate  
a case: which is thought to be nothing,  
because

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because indeed the most men know nothing : for had they but knowne what god requireth in that man whom he wil save, though they were not partakers of it themselves, yet they would consent & agree to the doctrine : and confess that there is no way to attain eternall life, but by so somme-scholling as may bring people to the things here required. But I will here make an end.

O Lorde graunt, that this doctrine which thou haft taught vs in this thy holy word, may enter into vs, & dwel in vs for ever : that so we may be sure of thy fauour and of eternall life, through Iesus Christe thy deare sonne our Lorde and only saviour. Amen.



